

A. J. Burleigh Papers

Richard D. V



QUEEN'S UNIVERSITY ARCHIVES	
LOCATOR	2324
BOX	111 / 53
FILE	

St. Jean Richard, U.E.
of the ^{UNITED} Empire & Prince Edward County

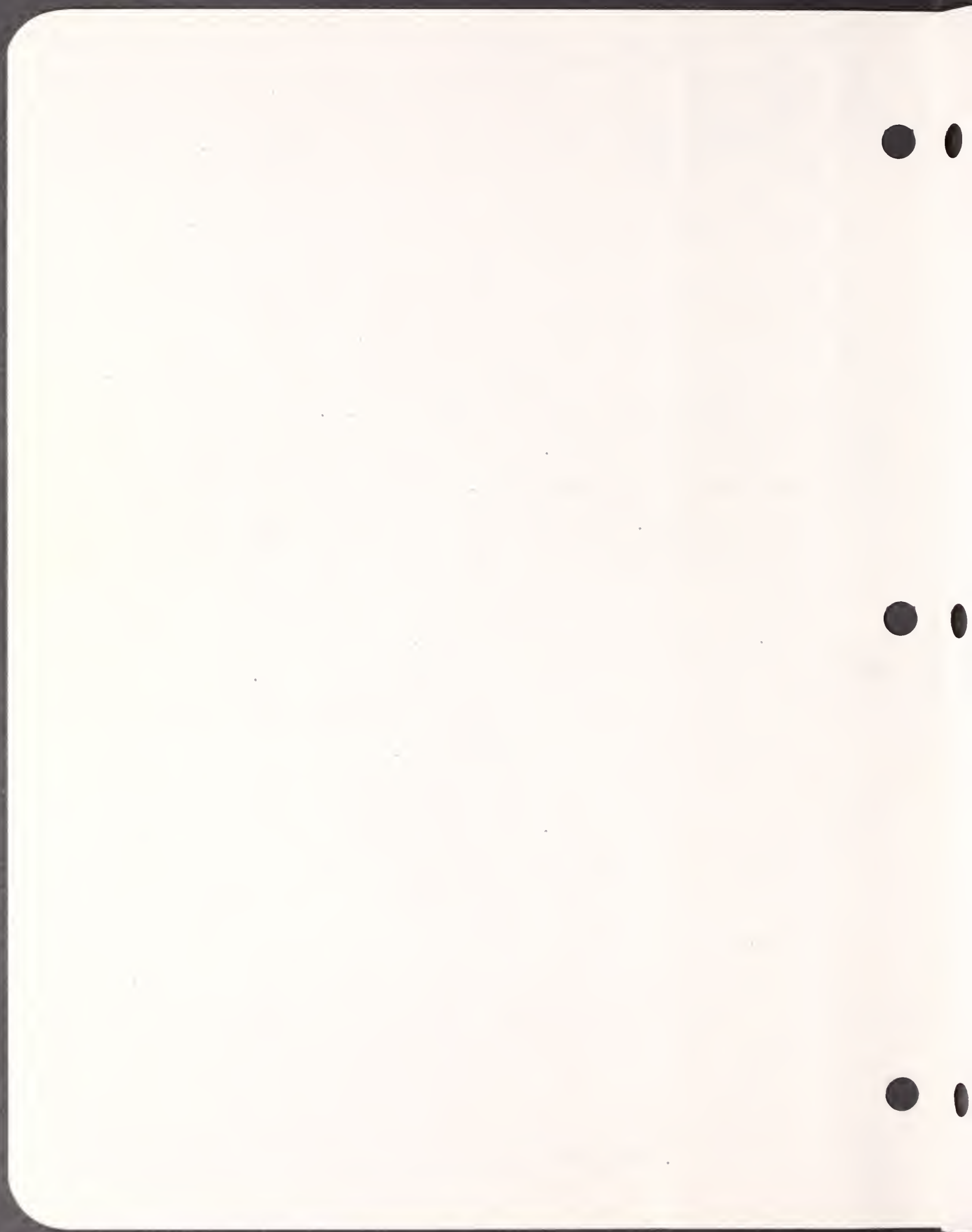
~~THE RICHARD FAMILY OF THE BAY OF QUINTE.~~

← The French Loyalist

Too many years have come and gone since the year 1919, when, after returning home from service in World War I, I happened to read an item in a newspaper about the United Empire Loyalists Association in Toronto. Not long after that, I asked my father, "Were our people Loyalists?" He paused a moment or two, then replied, "I don't know for sure, but I think so." Adding later, "My grandfather was born in Canada."

AS THE YEARS passed, I discovered two wonderful sources of information. They were the New York State Library in Albany, N. Y., and the Public Archives of Canada in Ottawa, Ontario. For more than forty years I visited these Libraries twice a year, May and October. I was able to discover a great deal about my ancestors. At the same time, I ~~soon~~ began to develop an abiding interest in all Loyalists, and before I realized what was happening, I was forced to create files to contain the bits of information garnered here and there. The ~~number~~ number of files increased, as the years passed by, until at present I found myself with over eight hundred family files., which did not include files of regimental rolls, census records, Marriages, newspaper clippings, and similar information to no end.

There came a time when, in response to requests, I began to write short articles on various families. These dealt with the origin of the family, in Europe, or elsewhere, the date of entry into America, and the recording of the several generations down to the arrival of the families in our part of Canada. This also included his activities during the American Revolution, with names of his wife and children, plus any available data about them. I enjoyed writing these articles, and had made starts on the Snyders, Campbells and Sills, but things seemed to hold back on the finalities. ~~One~~ Then, one day I picked up the file on the Richards family of Amherst Island and Prince Edward County. I found it most interesting, as well as intriguing and challenging. But, before I had gone very far, I wish I had never picked



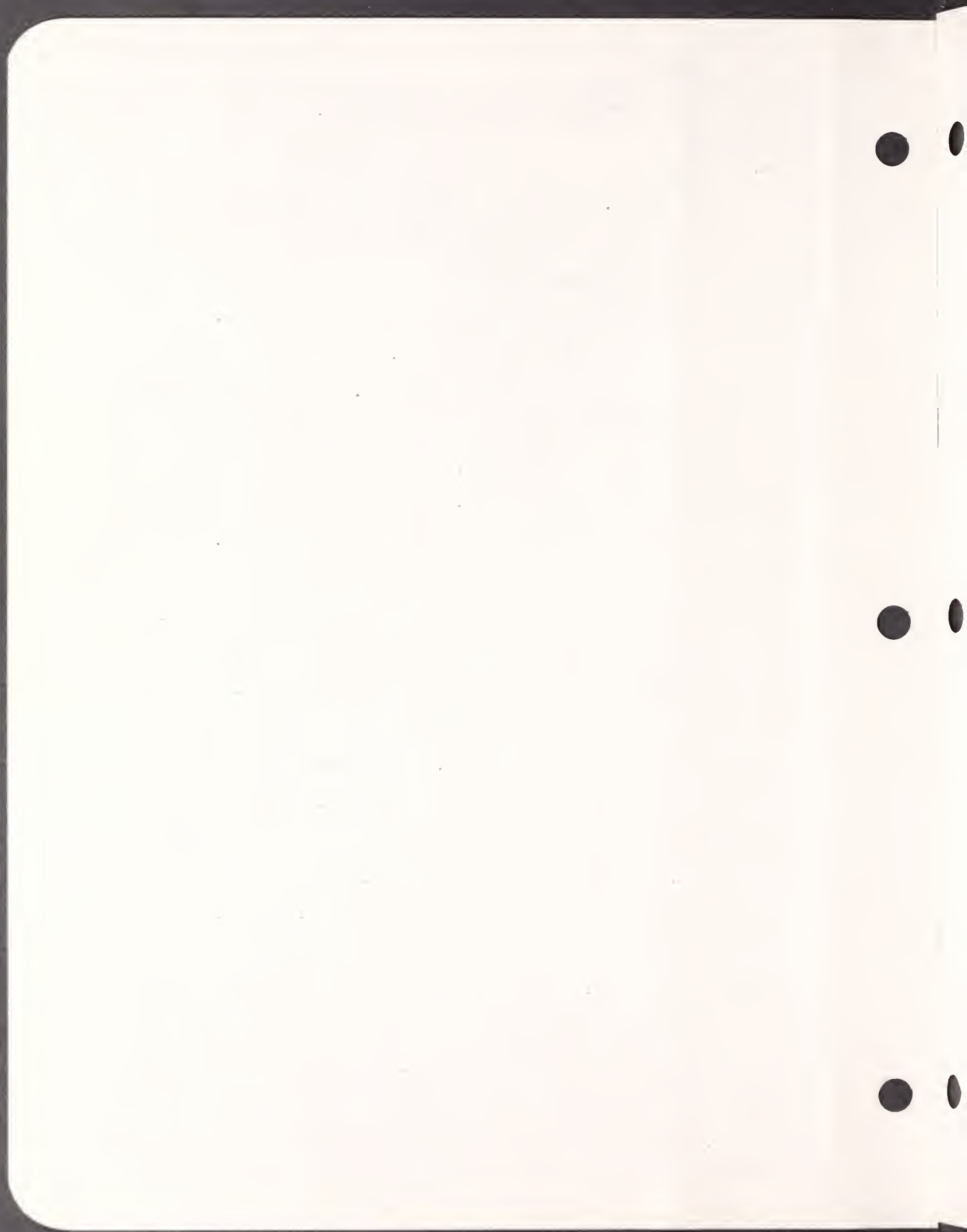
it up. The more I reviewed its pages, the more I regretted ever having taken it out of the cabinet. But, having started a review, how could I give it up, particularly when it was so challenging, and there were so many unanswered questions that I simply could not put it back in the cabinet until I had solved the questions, and had related an almost impossible tale.

JEAN RICHARD THE LOYALIST.

Let's begin with John Richards the Loyalist. His Claim for Losses informs us that he was ^{living} ~~residing~~ at Fort Hunter, New York Province, on the south shore of the Mohawk River, near Schenectady. He resided on a farm, with good buildings and a good stock of farm animals. With him was his wife, formerly the Widow Alida, or Alice, ~~Wemple~~ ^{Wemple} their three sons and two daughters. Nothing was known about his parentage, nor was there any such family name in Albany County, which might indicate the country of origin, unless we consider French.

The Parish Register of the Indian Church at Fort Hunter, which might have furnished data of the Richards family, is missing after 1753. The Rev. John Stuart, rector of the church was a Tory, ~~born~~ and was forced to retire to Schenectady, and later still, to Canada. It appeared that he took the Parish Register with him at that time, 1780, as he admitted. Unfortunately, its whereabouts remains unknown, otherwise we might have known more about the Richard family. It should be noted that the Rev. John Stuart became the first Rector of St. George's Church, Kingston, Ontario, in 1785.

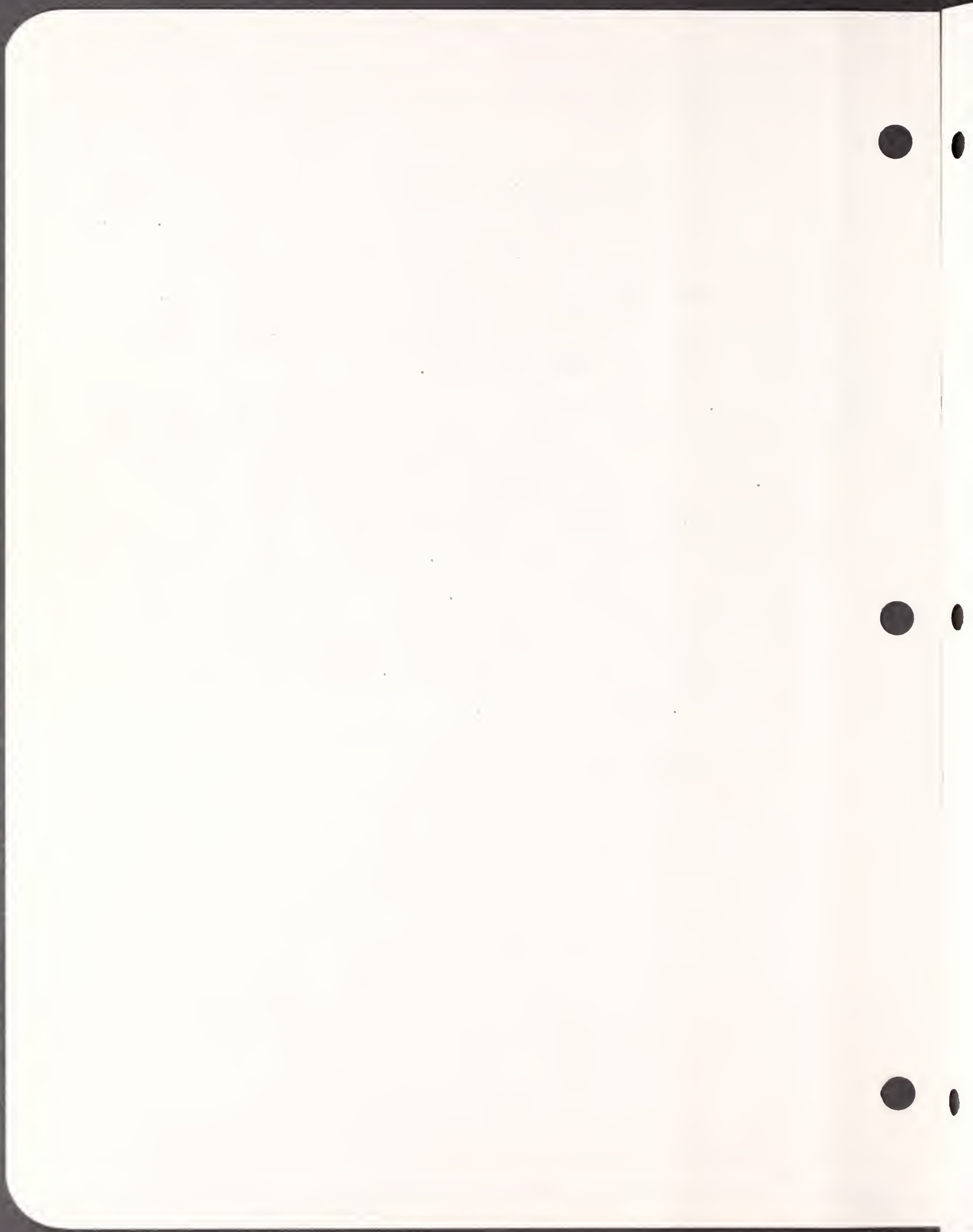
John Richards is known to have joined Butler's Rangers, a Loyalist Regiment, in July, 1777. He was present at the battle of Oriskany, and was a member of a company of his regiment which accompanied Major Ross on his raid down the Mohawk River in October, 1781. He was with Captain Walter Butler, when the latter was slain at the crossing on West Canada Creek in that month. Not long afterward, Richard was transferred to the Indian Department as an interpreter, and soon after was created a Lieutenant. As such



he was stationed at Fort Oswego. Here he was placed in charge of the Indian Supply Store, and remained there after Major Ross and the 2nd K. R. R. N. Y. departed in August, 1783, to re-establish Fort Frontenac in preparation for the influx of the Landless Loyal Refugees in the following spring. Richards remained at Oswego for an additional three years, until that post was handed over to the Americans, in 1786.

Lieut. Richards and his wife and family of five children then crossed Lake Ontario to settle along the Bay of Quinte, on the Front of Fredericksburgh. Although he drew fifteen hundred acres of land, mainly in Prince Edward County, he remained in the Third Township, with periods of residence on Amherst Island with his son, John, Jr. He died on the Island, and was buried there on the 28th of June, 1807. His wife, known variously as Alida, alicie, or Elsie, died several years later, and was buried beside him on the 3rd of November, 1816, as recorded in the Rev. John Langhorn in the Parish Register of St. John's Church, Bath.

Their children were:



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1. OWEN, the eldest child, was born about 1761-3, ~~He was born~~ at Fort Hunter, although the exact date is unknown. He served as a volunteer during the American Revolution. He, with his father, were with Major John Ross on the raid down the Mohawk River in October, 1781. It was during this raid that Captain Walter Butler was killed on the banks of West Canada Creek. On retirement in 1784 Owen settled in Prince Edward County, where he and his father had drawn large amounts of land. He married Diana Spencer, the youngest sister of Owen's brother-in-law, Col. Hazelton Spencer. She was then living with her brother, as her parents had been dead for several years. Owen was active militarily after the settlement, serving as a captain in the local militia, and latterly as colonel of the ^{same} battalion. ~~As is noted in~~
~~Grandfather's tale,~~ His wife died at the age of thirty-one, while giving birth to twins. His five children survived, and their descendants may be found from coast to coast across ^{NORTH AMERICA} ~~the Dominion~~, as Grandfather's tale reveals.

2. JEMIMA, the second child, was born in 1765, as proven by a muster roll of the inhabitants of Cataraqui (now Kingston) on December 4th, 1783. At that time she was eighteen years of age, and the wife of Lieut. Oliver Church, of the 2nd King's Royal Regiment of New York. They must have married in 1782, as she had with her a daughter, Elizabeth, aged 5 months. The marriage ceremony was likely performed by Major Ross at Oswego where he was commanding officer, and also where her parents were living at that time. ^{after} At the peace, Oliver Church settled on the Front of Fredericksburgh Township, about two miles west of the Village of Bath. Five of their children grew to manhood. Their descendants may still be found here and there along the Bay of Quinte. Several members of the Bay of Quinte Branch of the United Empire Loyalist Association prove their descent from Oliver and Jemima.

3. John, Junior, the third child, was born about 1763. He lived and died on



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Amherst Island, and was buried there on 28 December, 1860, being almost one hundred years of age. He married, 26 January, 1795, Jane, daughter of Lieut. John ~~RICHARDS~~ Howard of the 2nd King's Royal Regiment of New York. They settled on Amherst Island, where their descendants may still be found. They had a family of nine children. Intermarriages with Bleecker, McKenzie, Wemp and McGinness families has injected a trace of Indian blood into many Bay of Quinte families.

4. DANIEL, the fourth child, born likely in 1765, also resided on Amherst Island, ~~WHERE HE~~ ^{where he} is shown as residing in 1813. Little more is known of Daniel.

5. MARGARET, the youngest child, was born in 1771. She is recorded in the muster roll of inhabitants of Cataraqui on December 4th, 1783, as being twelve years of age. At that time she was living with her married sister, Mrs. Jemima Church. She apparently had come from Oswego with Jemima when the party under command of Major Ross crossed Lake Ontario to Cataraqui in August, 1783, to rebuild Fort Frontenac and prepare for the influx of refugee Loyalists in the following spring. Margaret married Lieut. Hazelton Spencer, likely in the spring of 1788. Margaret was then seventeen years of age. Her husband had served as an officer in the 2nd King's Royal Regiment of New York. He later served as commandant of Fort Frontenac from 1797 to 1803. He was later appointed Lieutenant of Lennox County. By that time he was residing on the Front of Fredericksburgh, about two miles ^{west} of Conway Village. He also served as the first member of the Provincial Parliament in 1792. He died in February, 1812, and lies buried on the Bay Shore on the Van Dyck farm, a few miles west of Conway. Margaret survived for a number of years, but now lies beside her husband. They were parents of ten children whose progeny are scattered over North America from California to Massachusetts.



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A few of her descendants still reside in Fredericksburgh Township. Several may be found here and there in Great Britain.

There is another ancestral line of the Richards family which should be mentioned. I refer to the Widow Wemp, formerly Wemple, who married Jean Richard, the French neutral. Grandfather has said that she was born in Ireland and came to America with her parents at the age of seventeen. Her name was Elsie, or Alice, Connor or O'Connor. She was likely the daughter of a Sergeant Owen Connor who was buried at Fort Hunter before the Revolution. It is safe to assume that Elsie's first son, Owen, was named for his grandfather. It is also possible that since her name was Elsie, she was Alida, the wife of a Myndert ^{Wemple}, who had considerable dealings with the Iroquois. I may be wrong, but I suspect that they were the parents of Barnabas (Barney) Wemp who was at Cataraqui in December, 1783. At that time Barney was recorded as being 24 years of age, and with him was his wife, Catharine, aged twenty two years. It is more than a coincidence that both Jean Richard and Barney Wemp had served in the Indian Department, and that both settled side by side on Amherst Island. Since Barney had been born in 1759, and Owen Richards in 1761-2, it is quite possible that Jean Richard and the Widow Wemp had been married in 1760, which would make Barney the step-son of Jean Richard.

If this be true, and I strongly believe it so, the Canadian Wemp Genealogy is in error. It states that Barney was born in 1735, a matter of 24 years older than the soldier Barney who was in Kingston in 1783. As ^{at least} Barnabas was a very common given name in the Wemp family, and as ^{at least} one was to be found in every generation, the compiler of the genealogy chose the wrong Barney. It is also evident that the dates found on the stone in the graveyard on Amherst Island are in error. It is a failing of human nature to believe that everything appearing in print is the gospel truth, even though later



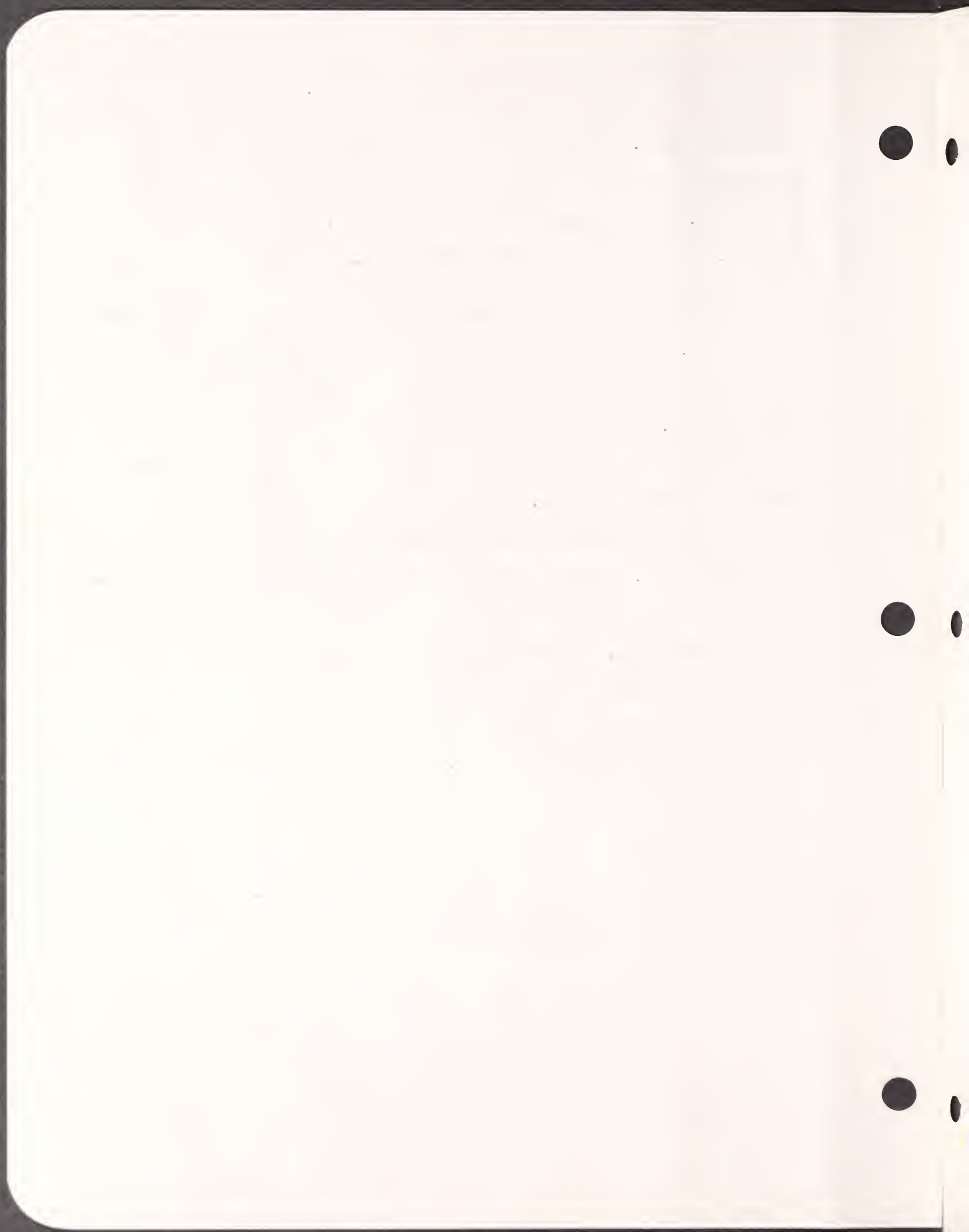
THE RICHARDS FAMILY OF THE BAY OF QUINTE.

proven to be false. I confess that there are presumptive statements in this document. However, I am confident that what I have written is close to the truth. All statements are true, but, at times, a few ifs or maybes are added. Even so, it makes interesting reading. Yes? or No?

That was the history of the Richards family, during and after the Revolutionary War. Still, I continued to wonder whence he came. But, when I recalled that he signed his name "Jean Richard," I suspected that he was a French Canadian. And when I recalled that a man named Richard had been held and interned in a camp at Courtland Manor on the Lower Hudson River, ~~Joos~~ ~~more certain that I was right~~ during the conflict between the French and English which ended in the capture of Quebec, I was more certain that I was on the right trail. However, an item found in the Sir William Johnson Papers, being a report from one of his assistants, in 1761, that an Interpreter named Richard, a French man, Interpreter at the Miamis, had been hired at seven shillings, six pence per Diem, added a bit more uncertainty.

I was now forced to seek answers in French Canada, even though I had suspected that was a common Welsh name. The result of my search is startling to say the least, as you will soon discover.

There I was, about to recall my High School French, when a document arrived from a friend, who was a descendant of Jean Richard. I was overwhelmed, as you will ^{be} also, when you have read it. See below:



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An added note states that the "woman had gone to the States for her property, as land had not run out." This evidently means that the family, while in Oswego, had a house and garden, and that Mrs. Richards had returned there to rescue what she could before the Americans moved in.

As she may have gone back to Fort Hunt, hoping to retrieve possessions left behind when the family had fled to Niagara

That is the Richards Story as I saw it. I may have erred badly, but I at least made of it a logical story, right or wrong. And there the matter rested, known only to me. Then, one day I was presented with a brand new version of the family story. I have called it:-----

THE TALE OF A GRANDFATHER.

Genealogy of the Richards Family, Beginning With John C. Richards,
1790-1884.

Picton, January 26, 1875.

Dear Children, Grandchildren, and Children's Children:

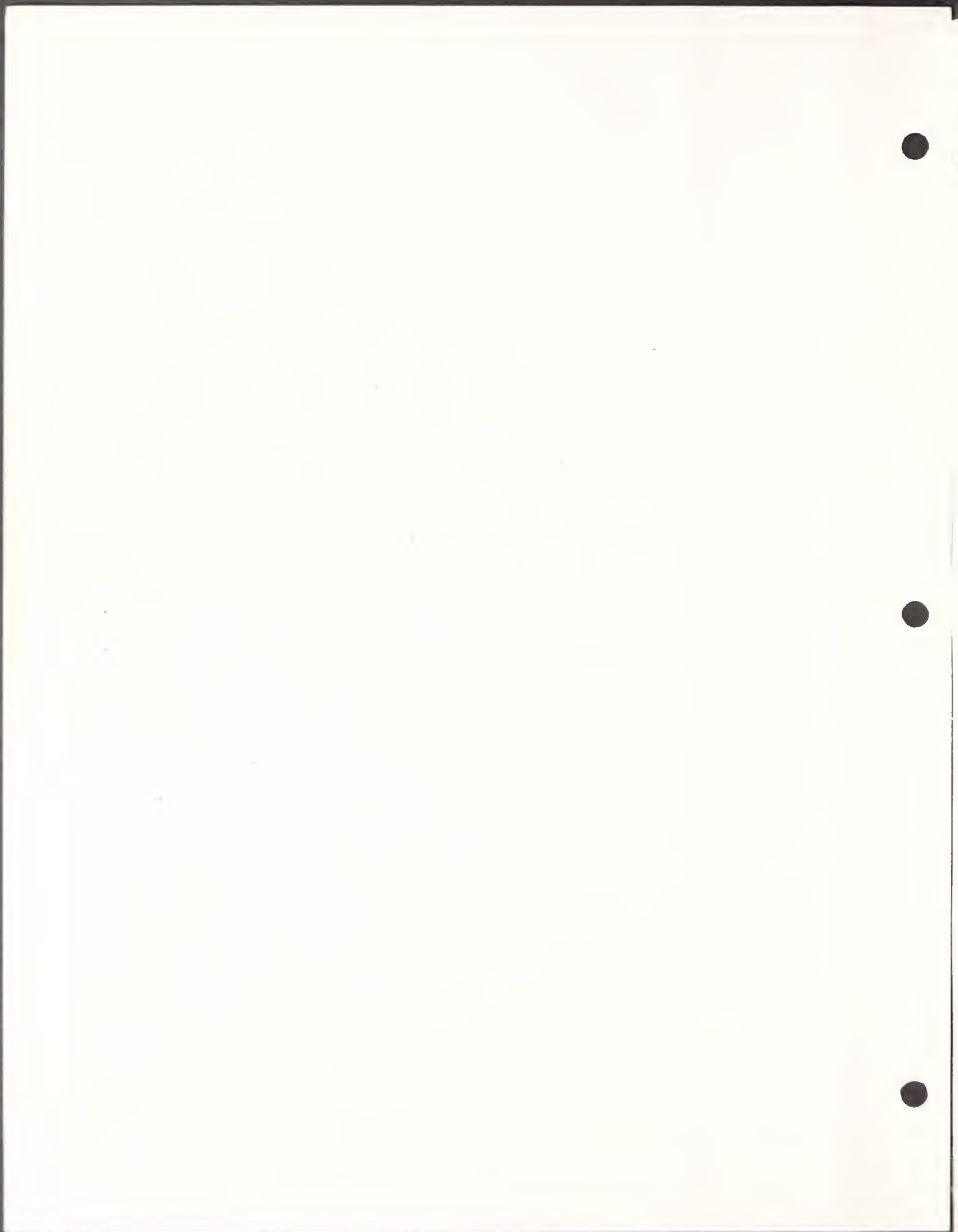
As we have no written record of our ancestors and as I am the oldest of the fourth generation in my 86th year of my age, I will give you a few things from my memory as related by my grandfather and grandmother.

My great grandfather was a Welshman, who went to France, by name John Richards. He married a French lady and had a family. After a time he became one of the King's Body Guard and in the massacre of the Protestants on St. Bartholomew's day he helped the Royal family to escape through the back gardens of the Palace. For this he was promoted.

At this time the French were at war with the Indians in this Country. As fast as their soldiers were killed or died the ranks were filled with men from home. What was called conscripts or ^{drafted} ~~drafted~~ were brought over as soldiers. My grandfather, John Richards, was one of the number called to leave Country, Family, and Friends to serve as a soldier. Being over



eighteen years of age and a likely active young man, the Commanding Officer promoted him to a Lieutenancy in the army. The Sioux Indians were a very warlike race and gave them no end of trouble, and the country being all a wilderness gave the Indians much advantage, but the French by perseverance established themselves from the mouth of the St. Lawrence to the mouth of the Mississippi River. In an engagement my grandfather was wounded by a bullet in his thigh, was taken prisoner by the Indians. He was placed with their other prisoners and when they halted, the Chief came to see them. He was accompanied by his daughter. The Chief had lost a son that day in the battle. A Council was held to determine how to dispose of the prisoners and the young chief's daughter begged for Grandfather's life. The old Chief said it would only cause trouble, but the daughter pleaded for his life, saying she would cure him and adopt him in her dead brother's place, and her father consented. ~~For three years~~ They extracted the shot but the ball he carried to his grave. For three years and over he was kept their prisoner. He lived as they lived, learned three different Indian languages. During this time they had wandered far west, and at the end of three years began to talk of war. The head Chief called a Council of different tribes to consult on what was best to do. As the tribes came from different parts it was needful that a feast be made. So in order to do so they killed most of their dogs and for three days and nights held their feast before the Council was held. This feast was called a potlatch. For three days and nights they danced, sang, and ate. Of course after a time they became weary and one by one drunk and weary they lay down to sleep ---- all but one young squaw left to watch. They were all soon sound asleep and snoring away. My grandfather snored too but with one eye open. After a little, the squaw began to nod, till at last overcome by sleep she fell asleep.



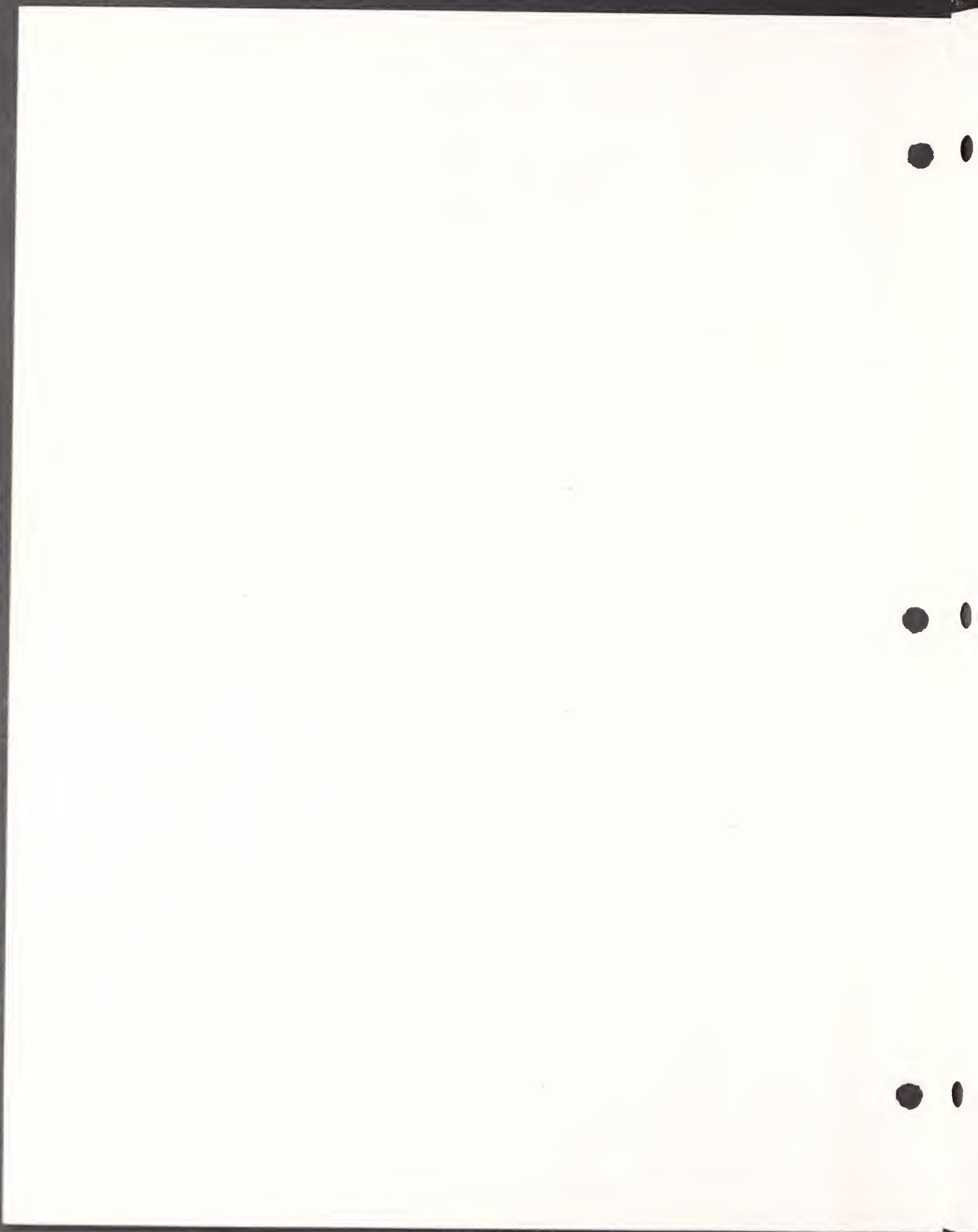
My grandfather said, "Now or Never," and very cautiously crawled out and fled. It was full moon in the month of June. He expected that the dogs they had left alive would give an alarm, but like their masters they were asleep. He ran as fast as he could but in a little while he heard the report of a gun. As soon as it came dawn he crawled into a hollow log. Expecting they would pursue him he lay there all day. At night he ventured out again. Weak and weary he still kept travelling on and on, living on green leaves, roots and such like. He had no guide but the sun moon and stars. He knew that white people lived to the east so thither he bent his steps, not knowing how far it was but he kept on fording rivers and climbing over hills and mountains till at last he reached the settlement of Dutch people at Schoharie, N. Y. Then another difficulty presented itself. They spoke Dutch, and between French, Dutch and English he could not speak any correctly. He made himself partly understood. He found the people kind and sympathetic. He made his home among the British Colony. Among them he became acquainted with a widow named Wemp. She became his wife and in process of time they had a family of five children, three sons and two daughters --- Owen R. the eldest, John R, Daniel R. The daughters, Jemima, the oldest, Margaret the youngest. All lived to have families of their own of which I will say more hereafter.

Just then another difficulty arose. Between England and the Colonies a war began, in which Grandfather adhered to the British Standard. He joined the army as a Lieutenant. His wife had to fly for safety, performing the journey of 700 miles on foot, leading one child by the hand and carrying another in her arms. Owen, the oldest, joined the ranks as a foot soldier. His property was confiscated at the end of seven years war. The United Empire Loyalists settled in Nova Scotia or the wilds of Upper Canada. My grandfather chose the latter, received a pension and land. He was then made



Indian Interpreter and kept the Indian trading post for three years. He then settled on his land in Fredericksburgh, where, I, John Richards, the eldest son of Owen Richards, was born on November 5th 1790, and am now in my 86th year, 1875.

In going back to our ancestry we find John R, 1st, a Welshman, John 2nd a Frenchman, the third Owen Richards an American, the fourth John R. a Canadian. My grandmother on my mother's side was Elsa O'Connor from the north of Ireland. Her father's family and some friends came to the Colony when she was 17 years old, settled among the Dutch on the Mohawk River where my grandfather married her. In religion they were Protestants, though Catholic by name such as Margaret O'Connor, Christopher, Owen, Daniel, and so on my Grandmother's side so far we are of Irish descent. Of my mother's side I can say but little. Her father, Benjamin Spencer was from England. The name is common. She was born in the state of Conneticut, her parents died when she was young and she came to live with her brother Hazelton Spencer, who settled in Fredericksburgh. So on my side there is English and American and from this amalgam of races has sprung a numerous progeny far and wide. For instance, Owen Richards had four sons and 2 daughters. These again had large families. 31 grandchildren are living up to this date, November 28, 1876 and 14 great grandchildren. My father's family was the smallest of the five. My mother died in childbirth at the age of 34 having twins. One lived six months and died. My mother was a large healthy person in the prime of life but called to leave a young family who needed a mother's care. My sister Polly aged 13 took charge of the house and did the best she could. We fared hard, a new farm, no schools, luxuries, pleasures, parties, no holidays except Christmas, New Years, Easter. No stationed minister in Prince Edward County The Rev. McGlaughlin married my parents and baptized me when a child. He



was a Church of England minister and resided at Bath in Ernesttown, so by birthrite I was a member of that church but my parents catechised their children, such as the Lord's Prayer, Ten Commandments, The Apostle's Creed, and some good moral lessons. First Honesty, second Truthfulness, third Punctuality, fourth Benevolence, fifth Industry, sixth Manliness, seventh Prudence, and above all that the Bible was true, to fear God and honour the King.

As there were no roads and the settlements were far apart we had no schools and the children were taught at home to read and write. As many of the settlers were men of good learning some became teachers afterward. Then there was the want of books. The Dilworth Spelling book, The English Reader, The New Testament, Johnson's Dictionary were our stock in store, but as the country settled times improved so that the third generation is well educated. Instead of the Indian trail or road we have highways fit for the finest carriage in the province. Instead of the old French Battow, we have steamers of the first class. Instead of the French post and log cabin we have forts, towns and cities. The County of Prince Edward was early settled, being nearly surrounded by water. In the absence of roads nearly any point could be reached by water, which abounded in all kinds of fish. The woods were filled with wild animals. Bears, Wolves and Deer. The woods and water offered great assistance sustaining the settlers until the land could be cleared. Potatoes and turnips were the first things to grow. A man by the name of Dyer brought a few potatoes from the States in a napsack and in two years he raised 600 bushels. The land being new was very productive. Two or three crops of wheat could be raised on the same ground in succession. There were no mills nearer than Kingston. There was plenty of wheat but of times no bread on account of the difficulty of getting the wheat ground. People



lived in plain humble style. The pioneers were a hardy race, many being old soldiers disbanded after the Revolutionary War, taking up land in Nova Scotia or Upper Canada.

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My copy of Grandfathers Tale was the gift of Mr. Howard E. Fralick, a descendant of the Richards Family. To the above the following short items had been added, likely by him.

John Church Richards was the son of Colonel Owen Richards who was buried in St. James Cemetery, Toronto. He was twice married, first to Sarah Spafford and after to Mary White, both of whom were of U. E. Loyalist descent. He died Sept. 19th, 1884. Three weeks after, October 13th, his wife ~~Polly~~ (Mary White) followed him, he having reached the advanced age of 94 and she 88.

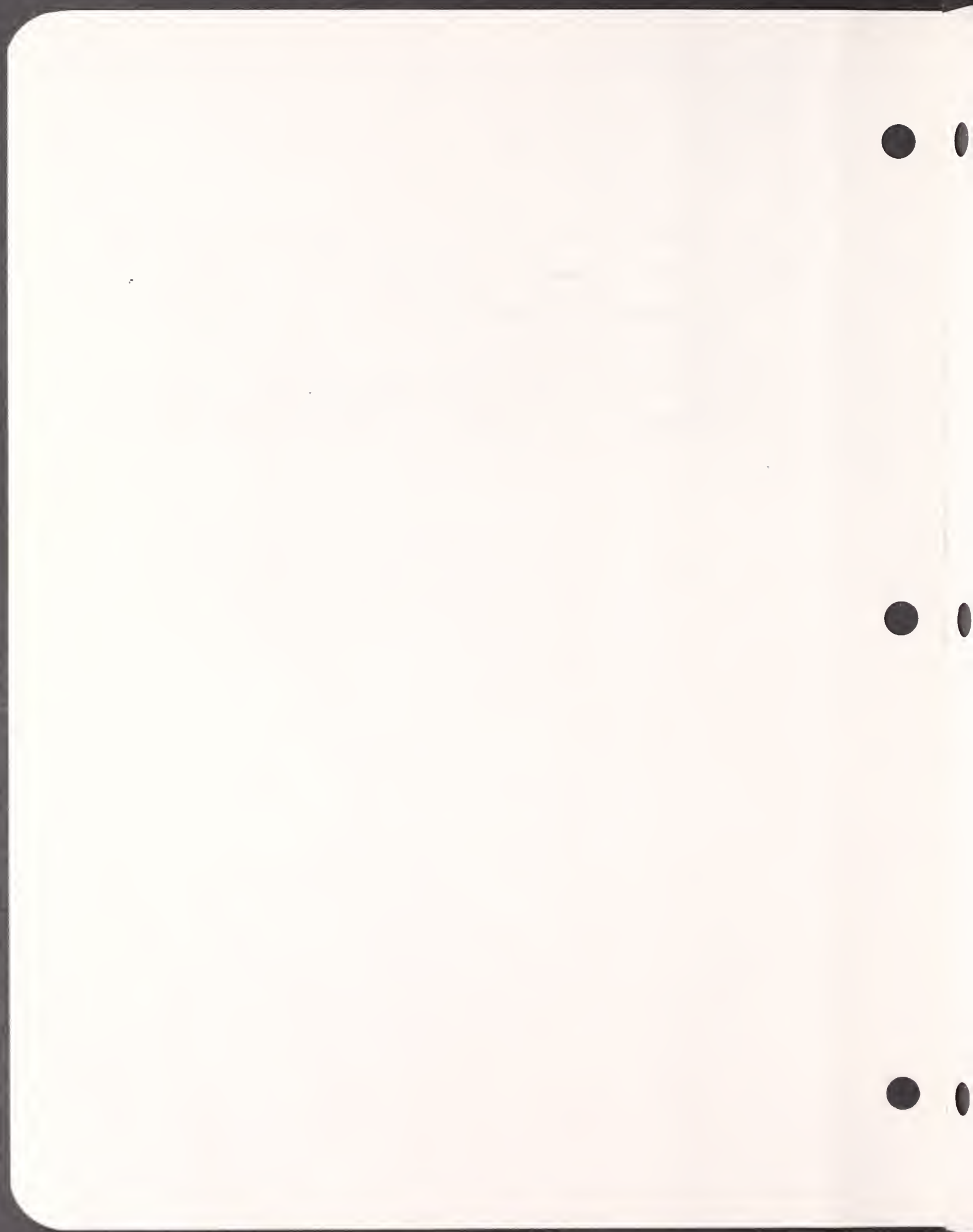
This article was passed to me by Colonel Oliver John of Evanston, Ill., who was a son of Clara Bessie Fralick (John). Her mother Clarissa Richards married John William Fralick, my great grandfather, in 1858. The typed original was typed from the handwritten copy written by John Church Richards in 1875.

(Signed)

Howard Ernest Fralick.



After perusing Grandfather's Tale for a day or two, I knew that I would have to delve into French-Canadian history for confirmation of his story. Ten, when I pored over a ^{senen} ^V volume set of Abbe Tanguay's Genealogical Dictionary of the French-Canadian People, which I have on my shelves, I was able to put my mind at ease, at least momentarily. But I soon found out that there was more to the story, as well as further digging into the past.



THE RICHARDS FAMILY OF THE BAY OF QUINTE.

THE ST. LAWRENCE VALLEY.

According to Abbe Tanguay' DICTIONNAIRE GENEALOGIQUE DES CANADIENNES Guillaume Richard, dit La Fleur, was born in 1641, the son of Jean Richard, grain merchant, and his wife, Anne Meusnier, of St. Leger in the Bishopric of Xaintes, France. According to a History of the Regiment Carignan-Callieres, by Roy and Malchelosse, Guillaume joined this regiment in 1664, at its creation. On the last day of the month of May, ^{in the} following year, he embarked for New France with his regiment, as a soldier in the company of Capt. Gauthier de la Varennes. They arrived at Quebec on the 19th of August, after a long and tempestuous voyage of eighty days, to be precise. The regiment had been sent across the Atlantic in an attempt to save the distressed colony, from repeated attacks by the British and their Iroquois Allies. At that time the young Colonies population had dwindled to 25,00, of whom about 500 resided in Quebec.

Two years later, in 1687, after Richard had served largely in the Montreal area, the regiment returned to France. Richard chose to remain in the Colony. Soon after he was appointed sergeant of the Montreal militia. In this capacity he accompanied Count Frontenac when he ascended the St. Lawrence River in July, 1673, for the purpose of establishing an outpost at Cataraqui, which was later known as Fort Frontenac. When Frontenac and his party departed down the river, about two weeks later, Sergeant Richard ^{with 15 men} was left in charge of the primitive post until La Salle returned in 1675 to take command. Richard was still at the post, according to a census of the Fort in 1677, and apparently remained there until ~~1689~~ ¹⁶⁷⁹.

Shortly thereafter Richard was appointed sergeant of the garrison at Montreal. By 1689 he was Lieutenant of the Vanguard Company at that post.

Insert map
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THE RICHARDS FAMILY OF THE BAY OF QUINTE.

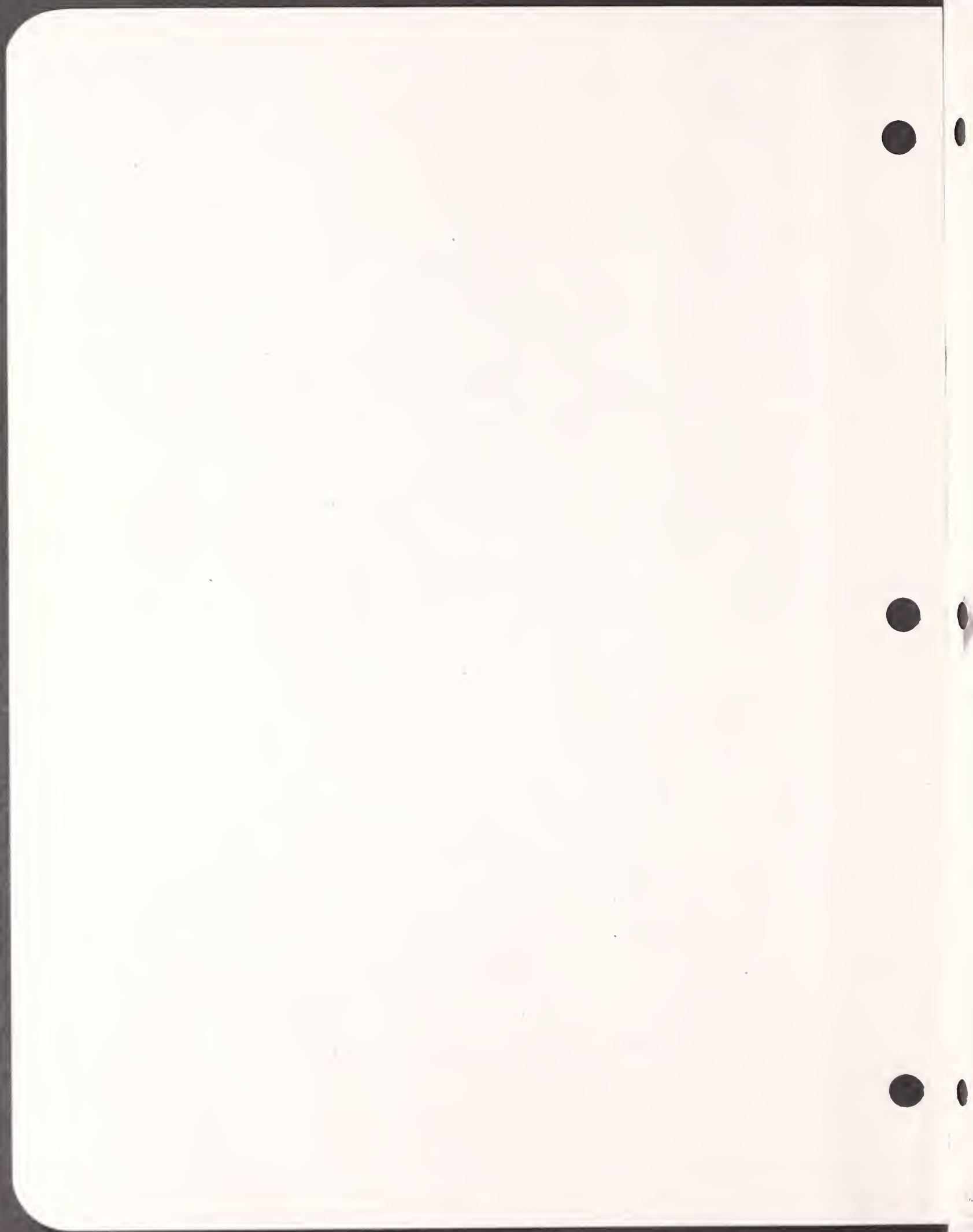
Subsequently, he served as captain of militia in the Parish of Pointe-aux-Trembles de Montreal, where he had maintained his residence since 1679. He had previously married at Montreal, on 2nd July, 1675, Agnes, daughter of Urbain Tessier, a newcomer from France.

Guillaume Richard, also known as Sieur de la Fleur, met a soldier's death on 2nd July, 1690, near Bout d'Ile de Montreal, when he ^{with a} small party of twenty five was slaughtered by a band of Iroquois warriors. Six days later their bodies were discovered, and hastily buried where they fell. Four years later, in 1694, their remains were exhumed and re-interred in the cemetery of Pointe-aux-Trembles.

Guillaume Richard had fathered twelve children. Our interest centers in Jean-Baptiste, the fourth child and second son, who had been born at Pointe-aux-Trembles de Montreal, and baptized there on 19th March, 1682. He became a voyageur, but all other information of his youthful days is very scanty.

~~IN MIAMI COUNTRY.~~ *The Passport to Ouïatanon*
OUÏATANON

Jean Baptiste's peregrinations seems to have led him to Ouïatanon, a Miami Indian village, near the present city of Lafayette, Indiana. Here he obtained the services of Marie-Anne, the daughter of Pierre You, Sieur de la Decouverte by Elizabeth Sauvagesse, a Miami squaw. The next known date in the life of J. Bte. Richard was his marriage in Montreal to Marie-Anne, on the 15th August, 1718. It should be noted that their first child, Suzanne, was baptized the same day. The baptism of their next child, Jean, was ~~baptized~~ in 1721. It is evident that a third child, a female, had been born before the next 3rd of September, 1722. Information in a Passport on that date, was issued to Jean Richard, his wife and three children. The Passport issued in Montreal is quoted as follows:



be regarded as the king's service, under penalty of disobedience. Done at Montreal, August 7, 1721. Signed, VAUDREUIL, and farther down, for monseigneur, Signed, DE LESTAGE.

DAVID

Clerk

No. 11. M. the Marquis de Vaudreuil, October 6, 1721²⁵

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The Ouiatanon have also refused to go to the Kankakee, and the little band which had settled there abandoned it when they saw that the remainder of the nation was not moving there. Thus the hopes he had of attracting the Miami to the Rivière St. Joseph and the Ouiatanon to the banks of the Kankakee have entirely vanished; but since it is very important not to abandon these nations, he had the Sieur Dubuisson, captain, leave last August to go establish a post among the Miami and to command there as well as at that of the Ouiatanon. He will reside at the Miami, since it is necessary that he remain there to impede the effect of the practices of the English, who continue to speak to them by means of some Iroquois who go almost every year to the Miami under pretext of visiting them as friends. Those emissaries who spent the winter this year in the village of the latter chose the time that the Sieur Dumont was at the Ouiatanon to take away eight or ten canoes of Miami savages to Albany to trade. He hopes that the Sieur Dubuisson will find means to have these practices cease by means of the influence he has on the spirit of these savages.

* * * * *

No. 12. Permission to Jean Richard, September 3, 1722²⁶

[In margin: Richard, permit for the Ouiatanon. Took out sixteen pots of brandy for the four men, left September 9.]

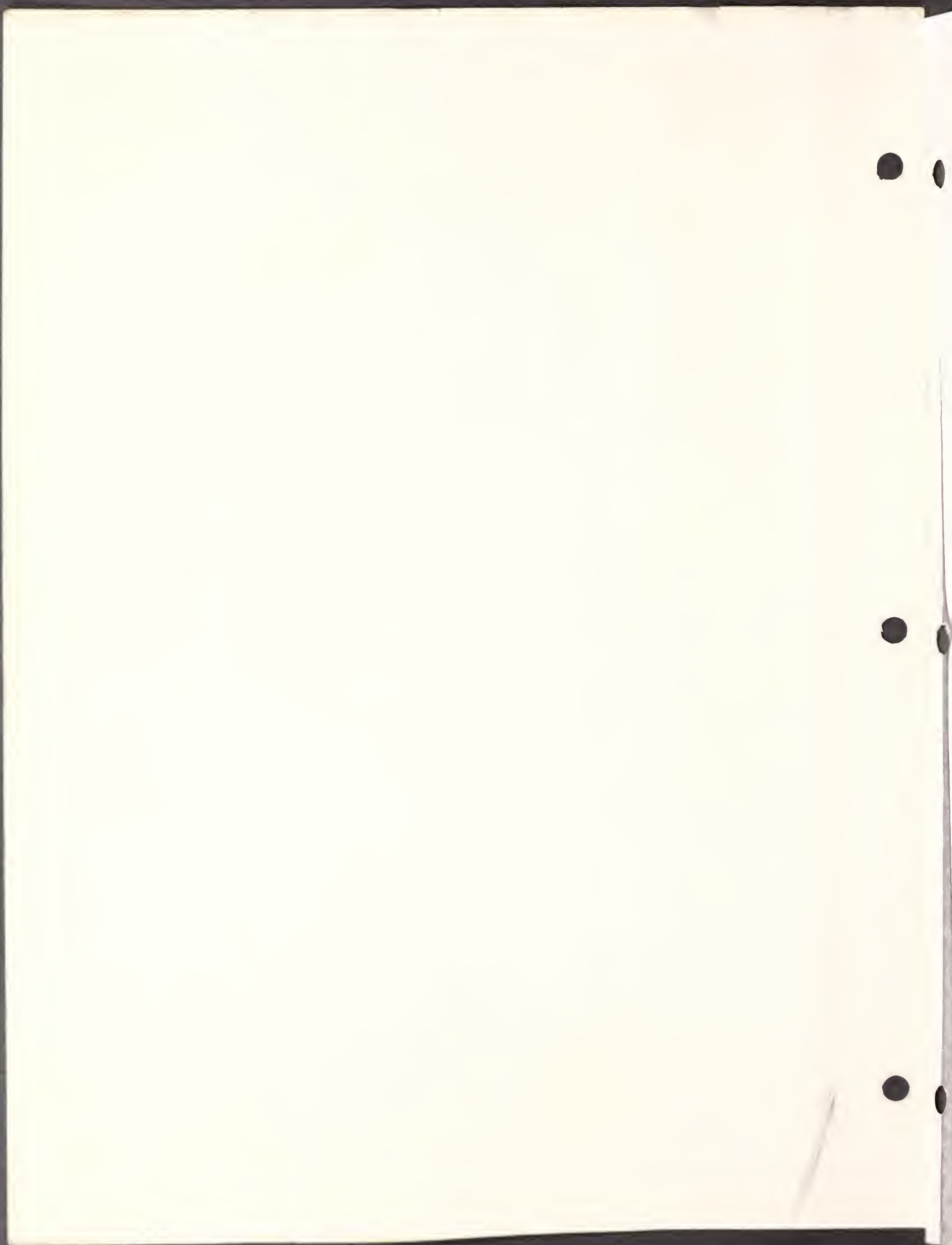
²⁵ C11A43:328v-329v.

²⁶ Congé à Jean Richard, le 3 septembre 1722, *Registre des Congés, Ordonnances et Arrêts Conservé aux Archives Judiciaires de Montréal, 9477*, typed copy.

There appeared at the record office of the royal jurisdiction of Montreal before the clerk undersigned the Sieur Jean Richard, who presented permission which monseigneur the governor general had granted him to go to the post of the Ouiatanon this day, for which permission he requested registration in conformity with itself and with the declaration of the king of April 28, 1716, the record requested granted him by said clerk for his use and to be used as may be thought proper and immediately the said permission was registered by said clerk as follows. Done at Montreal at said record office, September 3, 1722.

Philippe de Rigaud, Marquis de Vaudreuil, Knight Grand Cross of the military order of St. Louis, governor and lieutenant general for the king in all New France

The man named Jean Richard, formerly interpreter and blacksmith at the post of the Ouiatanon, where he served under the Sieurs de Vincennes, father and son, has represented to us that his wife, who is of the Ouiatanon nation, and who has been continually ill for the two years that she came to live in this colony, wishes to return to her country to recover her health, if it would please us to grant him permission to take her back to said post of the Ouiatanon with her children; and since the Sieur de Vincennes *fits* who commands there has asked us for the said Richard, whom he needs because he is a blacksmith as well as a good interpreter and a man of good will to serve in the conversations [?] which he is obliged to hold for the interests of the savages, we have permitted said Jean Richard to return to said post with his wife and three children in a canoe, taking with him the men named Joseph Larrivé, Louis Goulet, and François Seran to aid him in conducting the said canoe, in which he has declared to us that he is taking the things necessary for his housekeeping, his clothes and those of his family, with a hundred pounds of flour, three hundred pounds of biscuit, two pots of brandy, fifteen pots of wine, and two pots of strawberry brandy, and that his entire merchandise



consists of only one hundred pounds of powder, one hundred pounds of lead, nine ells of woolen cloth, a gross of knives, and two pounds of vermilion. We forbid the said Richard to carry or to allow to be carried in said canoe for his three employees any other merchandise or brandy than that declared above under the penalties carried by the ordinances; we also forbid them to do any trading or commerce with the savages in the dependencies of Fort Frontenac, of Detroit, or elsewhere than at said post of the Ouiatanon. The said Richard will be required to have these presents registered before his departure from this town at the record office of the royal jurisdiction of Montreal. We enjoin the three employees of the said Richard to return to this colony and to be back during the month of July of next year at the latest, each with his gun, which they will be required to have upon leaving from here and to bring back upon their return, without being allowed to get rid of them by trading them to the savages under penalty of three months in prison. Done at Montreal, September 3, 1722; signed, VAUDREUIL, and lower down, for monseigneur, DE LESTAGE.

DAVID

No. 13. M. de Vaudreuil, Quebec, October 24, 1722²⁷

* * * * *

The Sieur de Vincennes fils, who is only a cadet in the troops, commands among this nation [Ouiatanon] under the orders of the Sieur Dubuisson. He has been there since 1718, and he serves very usefully because of the great influence he has acquired among these savages, who keep for him the same attachment they had for the Sieur de Vincennes, his father. His services merit that the council pay some attention to them. If I had foreseen the establishment which the king made this year of an *enseigne en second* in each of the twenty-eight companies which His Majesty supports in Canada, I would have

²⁷ C11A44:367v-368v.

had the honor of proposing him to the council to have one of the places which were not filled by the *petits enseignes*. . . . I very humbly beg the council to grant similar letters of service to the Sieur de Vincennes so that he may be admitted into the first vacancy after the Sieurs Le Verrier, Sabrevois, and Lignery have been admitted.²⁸

* * * * *

No. 14. List of Permits for the present year, 1722, granted by M. the Marquis of Vaudreuil to the officers and voyageurs, and the quantity of brandy which they have taken or sent for their subsistence, all registered at the record office of Montreal²⁹

* * * * *

A permit for two canoes granted to M. Dubuisson, captain in the troops and commandant at the Miami and Ouiatanon, which left last August 3, for the eight men who are escorting the two canoes, thirty-two pots of brandy 32 and for the subsistence of the said Sieur DuBuisson, sixty pots 60

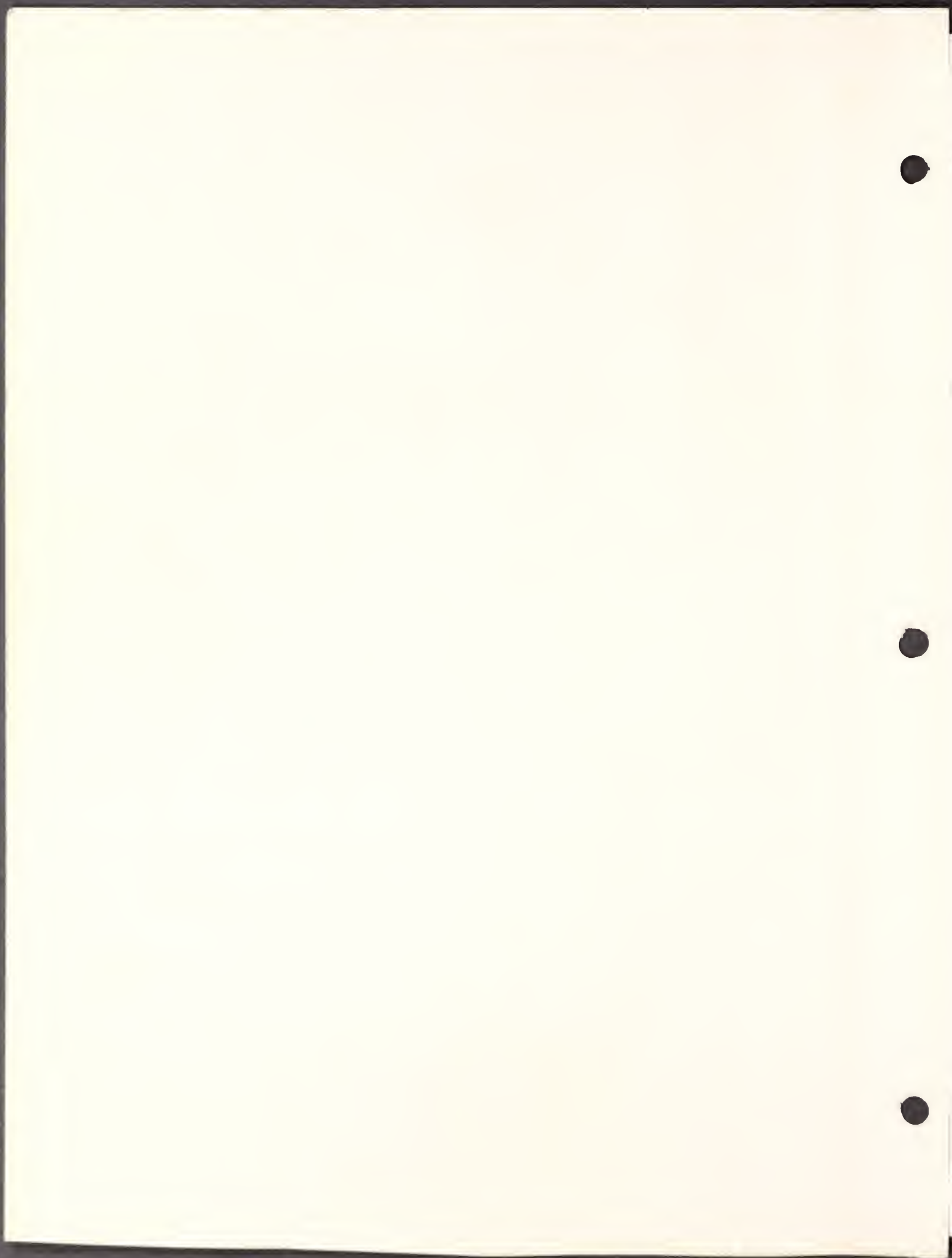
* * * * *

A permit for one canoe granted to the Sieur Vincenne who is at the Ouiatanon, for five men who are escorting the canoe, twenty pots of brandy 20 and for the subsistence of said Sieur de Vincenne thirty pots of brandy 30

* * * * *

A permit granted to Jean Richard to go to the Ouiatanon, for the four men who are escorting this canoe, sixteen pots of brandy 16

²⁸ In 1722 Vincennes was made a half-pay ensign in the colony of Louisiana. Roy, *The Sieur de Vincennes Identified*, p. 82.
²⁹ C11A45:353, 353v, 354, 354v.



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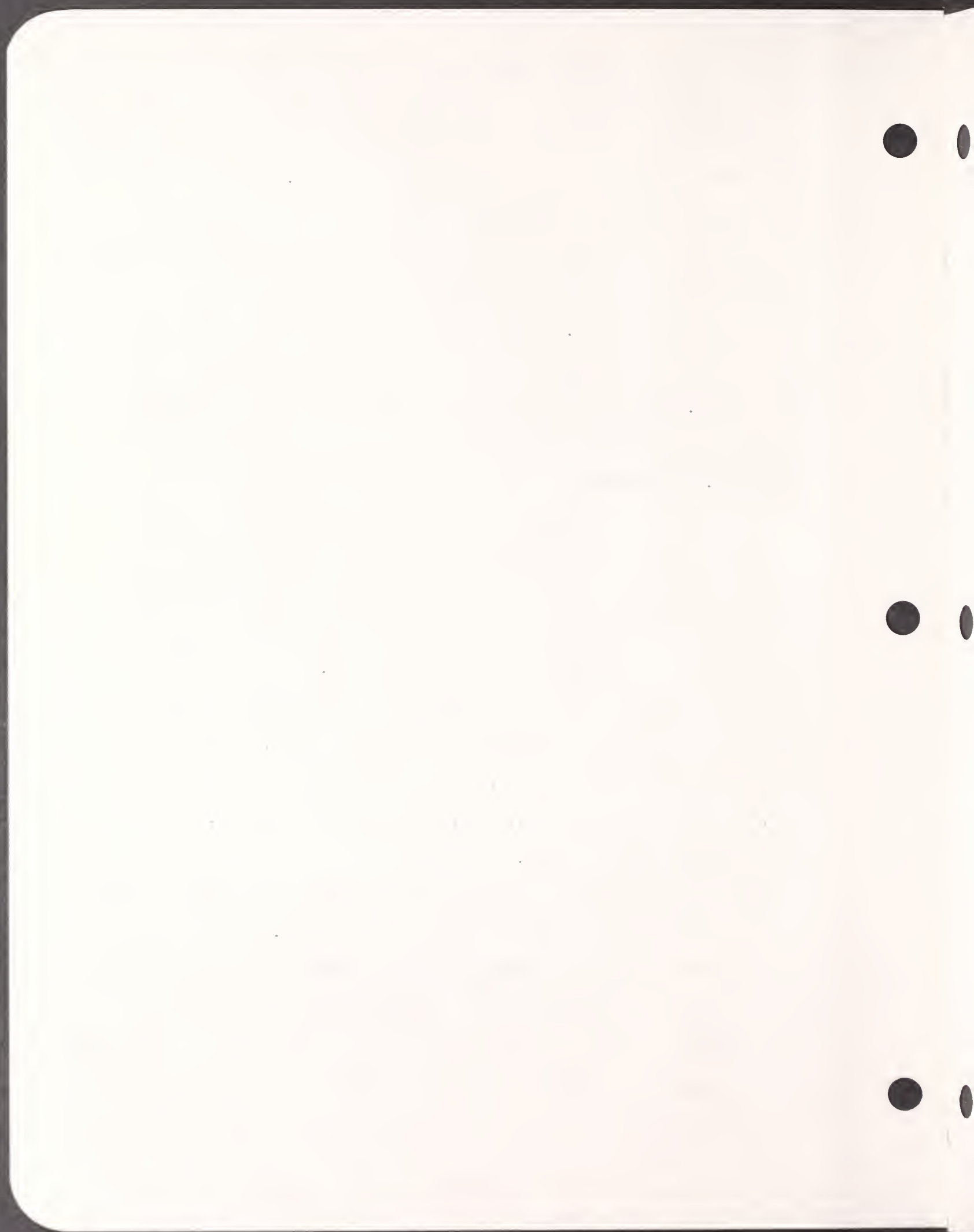
THE RICHARDS FAMILY OF THE BAY OF QUINTE.

I have satisfied myself that there was an established connection between the Richard family and the Miami-Detroit country. It is also stated in the Passport issued to Jean Baptiste Richard that the French Commander at Ouiatanon, the Miami village on the Wabash River, had requested that Richard be returned to this village where he had previously served as interpreter and blacksmith. From this it is clear that J. Bte. had taken Marie Anne You as his Indian companion, or slave, which was the term used by the French. She must have been about ten or twelve years of age at the time, as, on May 22nd, 1710, in the records of Ste. Anne, Detroit, is found her baptism. My interpretation of the French wording is:

On this day, 22 May, 1710, has been baptized by me Missionary Priest, undersigned, a slave, Panisse de Nation, belonging to Jean Richard, voyageur, age at baptism about fifteen years, and named Marie Jeanne, the Godfather is Michael Beaugis, Voyageur, and the Godmother, Madeleine Parent, both have signed the same day.

The next record, found in Montreal, was their marriage on April 15th, 1718, as well as the baptism of their first child, Suzanne. There is also record of their second child, Jean, baptized in 1721. There was a third child, born before the 3rd Sept., 1722, as noted in the Passport. This child, in later notes, is called Agnes.

Suzanne, their first child, ~~ix~~ was born between 1710 and 1718, where is not known, but could have been somewhere in the Far West. She became the wife of Gilbert Parant, a merchant, who later resided in Detroit. Their first child was baptized in Montreal, but the remaining three were baptized in Detroit. Parant died ~~ix~~ about 1750, and the widow re-married Charles Barthelemy in Detroit on July 9th, 1759, and continued to reside in Detroit, or possibly in Ouiatanon



THE RICHARDS FAMILY OF THE BAY OF QUINTE.

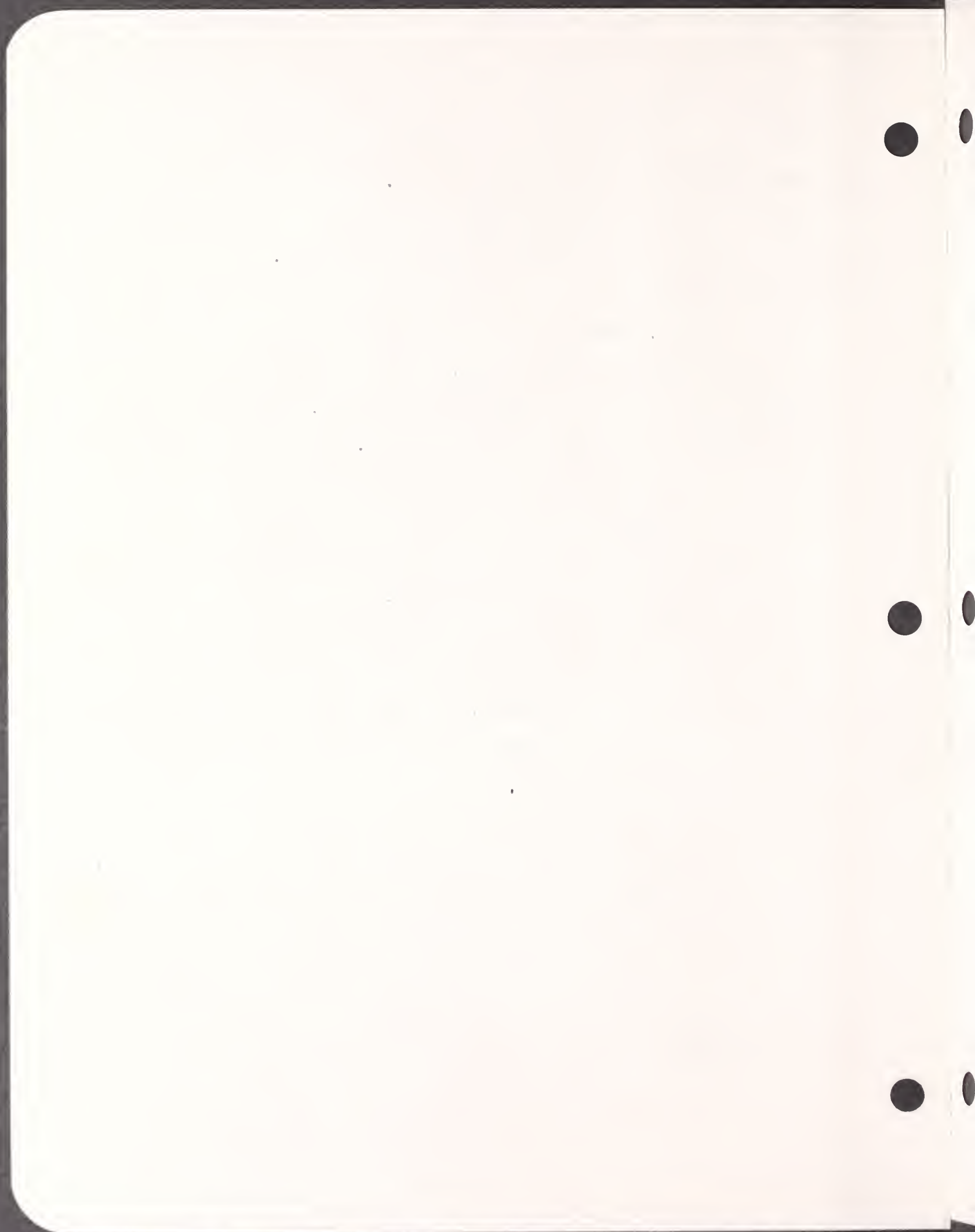
At this point and time, as the politicians say, let us pause for a moment and recall the early history of Canada. The Colony was then under the control of the Association of the Hundred Associates, whose only interest was the Fur Trade and the christianization of the natives. At the same time there were very few women in the Colony, and association with native women was a way of life. ~~XX~~ The repeated conflict with the Iroquois Confederation was endangering the life of the Colony. In order to preserve control of the situation, there was a change in management in France. The Hundred Associates was dissolved, and the King's Minister took over.

In 1665, the Regiment Carignan-Sallieres departed for Canada to defend the failing Colony. In the next year, groups of 'Les Filles du Roi,' (King's girls) were despatched across the sea to furnish wives for the Colonists, and, at the same time, to keep the white race pure.

While the prospect of the Colony was much improved, and survival was assured, it left the needs of explorers and voyageurs still dependant upon the capabilities of the young squaws. They could paddle a canoe as capably as a man, set up a bivouac by a turbulent stream, or prepare a meal after a few moments anywhere along the trail.

Thus, when Pierre You, a young man from La Rochelle, France, came to New France, as a Lieutenant, he became associated with Robert Cavelier de la Salle. He was present when La Salle took possession of the Mississippi Valley in the name of the King of France, on the 13th and 14th of March, 1682. By virtue of the privileges accorded by the King to the discoverers, he took the title of Sieur de la Decouverte, in 1683, which title was accorded to him in the official government acts, in which he is titled officer in Louisiana.

It must have been during this period that You became associated with Elisabeth Sauvagesse, the Miami squaw from Cuiatanon, an Indian village on



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THE RICHARDS FAMILY OF THE BAY OF QUINTE.

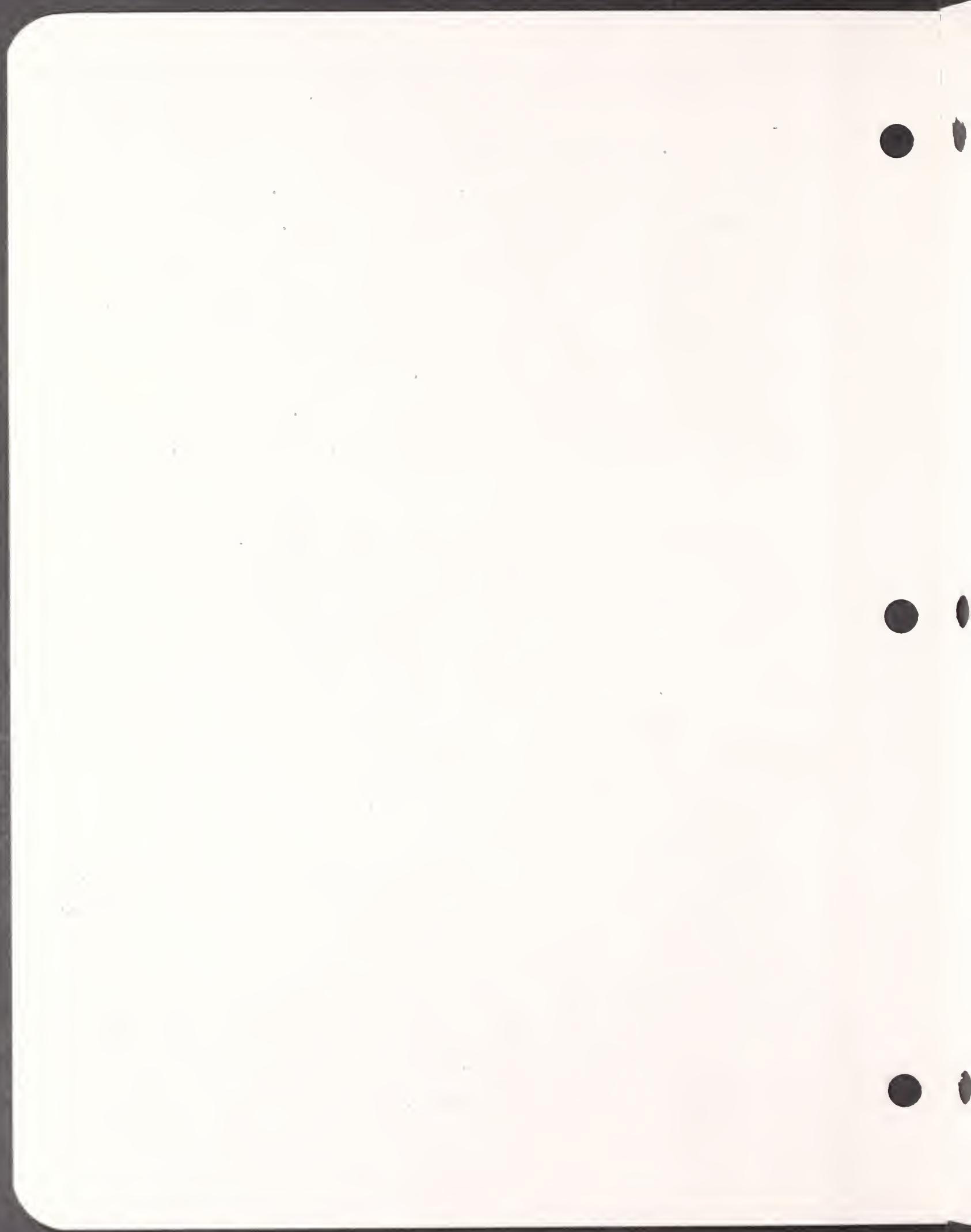
~~The~~ Wabash River. Several years later, after Elisabeth had given birth to a daughter, Pierre returned to Montreal, leaving her behind. Not long afterward he married Madeleine Juste, a recent arrival from France.

There were other such association of white and Indian. Sir William Johnson, after the death of his first wife, took into his home, Molly Brant. There was no marriage, unless by Indian custom, and their two sons and several daughters were recognized ~~at~~ by the nation. Likewise, there resided in Johnstown, N. Y., a Robert Lotteridge, a tailor in Johnstown, N. Y., who was a Captain in the Indian Department, whose mother was a Mohawk, as was his wife.

Other cases can be cited if necessary.
Summary?

That ends the rather sketchy story of the Richard family. While there are periods of assumptions, I am satisfied that, on the whole, it is close to the truth, even though there may be those who have their doubts.

The Grandfather's Tale admittedly omits some early generations, which is a common failing. But, he does not forget the key points. He recalls the dramatic part his Welsh ancestor played by protecting the French King during the slaughter of the Protestants on St. Bartholomew's Eve, 23 August, 1572, under the auspices of Queen Catherine de Medici. Grandfather goes on to omit several generations, but remembers that the first of the family to come to America was a soldier, and goes on to tell of his capture by the Sioux Indians. At the same time he fails to mention the soldier's activities when Fort Frontenac was established in July, 1673. He also fails to note that the Indian captive was the grandson of the soldier who came from France. Despite these several lapses, it makes a most revealing, as well as interesting, story of the origin of one of our early Loyalist families. It should be noted that French Canadian records add much to the truth of this story.



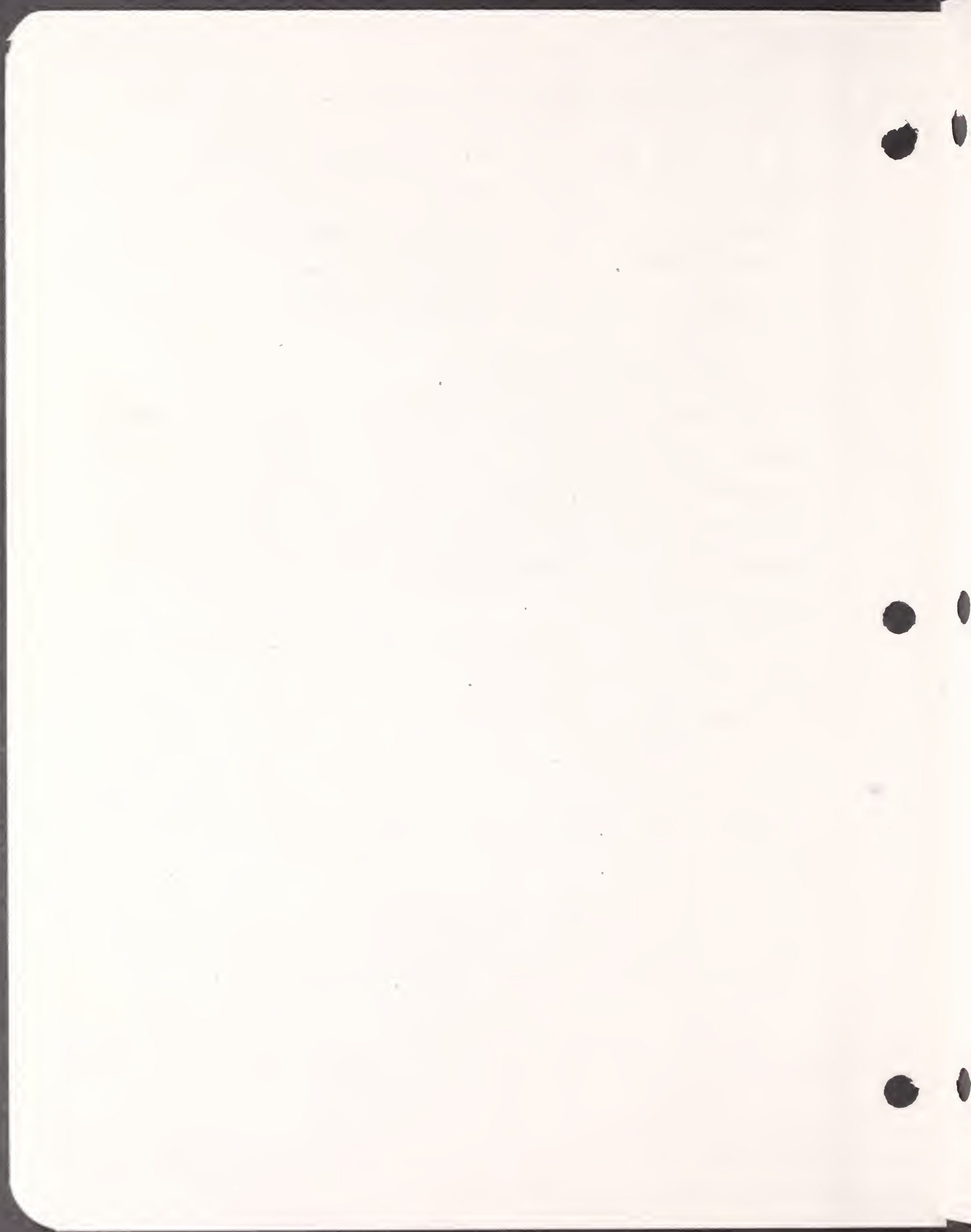
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THE RICHARD FAMILY OF THE BAY OF QUINTE.

The Passport issued on 3rd Sept., 1722, to Jean Bte. Richard is a very revealing document. It allowed him to take his wife and three children from Montreal to the Miami village of Ouiatanon on the banks of the Wabash River, southwest of Detroit. It relates that his Miami wife, a native of Ouiatanon, had been continuously ill during their two years residence in Montreal, and wished to return to her birthplace to recover her health. The illness was very likely a true case of homesickness.

Jean Baptiste was evidently pleased with his transfer, as he was ~~his~~ ~~duties~~ resuming his duties at Ouiatanon, as requested by Sieur de Vincennes, the commander of the Post, as he was needed as a blacksmith, as well as a good interpreter and a man of good will to serve in the conversation which he is obliged to hold for the interests of the savages, we have permitted Jean Richard to return to said post.

The subsequent history of the family is very sketchy. The three children could have increased to ten, or more. Suzanne married Gilbert Parant, a merchant in Detroit. Jean, if we trust Grandfather's Tale, was in conflict with the Sioux, wounded and captured. About four years later, he escaped, and made his way east, and ended up in a community on the Mohawk River, later to become the hero of this story. Agnes, as we are informed by one of her descendants, married Francois Goder. Her descendants thrive in the Chicago region. Nothing is known of other children. But, who was the Richard, an interpreter in the west who was paid 7/6 per diem, by Sir William Johnson in 1761? We look to descendants in the west to continue the hunt. Good luck to them!



THE RICHARD FAMILY OF THE BAY OF QUINTE.

ON QUINTE SHORES

And now I wish to add to Grandfather's Tale by naming the children and grandchildren of Jean Richard, the daring prisoner of the SiouX Indians, who also served ten long years as a Loyalist Officer. This is an added service, hoping to enable the present, as well as future generations, to establish their own particular line of descent, if such should be their desire.

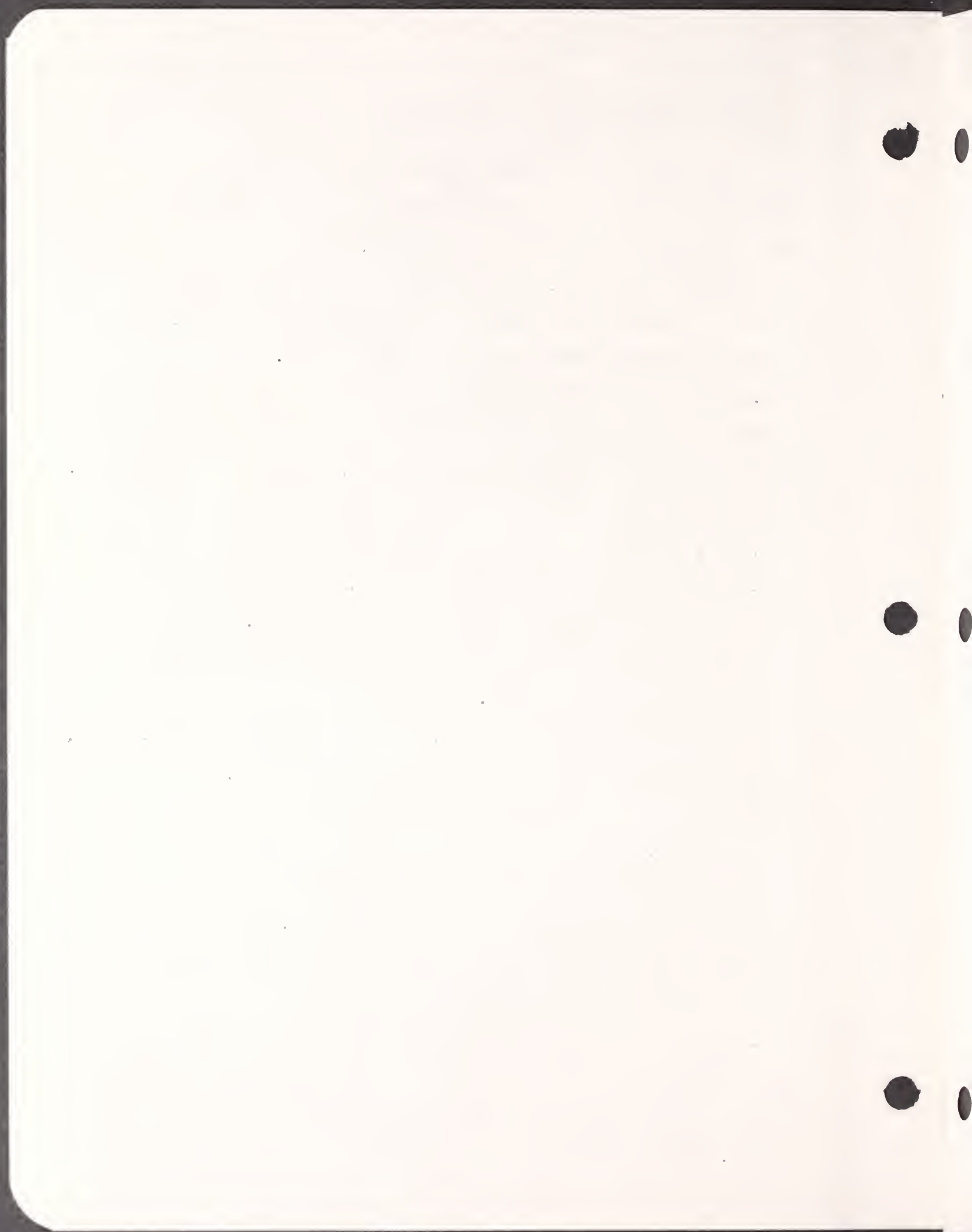
The children and grandchildren of Jean Richard, U. E.

← M. Awen, the first born about 1761 in Fort Hunter, served six years as a Loyalist Volunteer, and settled in Prince Edward County, where he married Diana Spencer, who died at the age of 34 years, after giving birth to twins. His known children were:

1. Polly, who took her mother's place in the household when 13 years of age.
2. John, who settled in Prince Edward County. He was born in 1791, and in his old age was the author of Grandfather's Tale. This story was preserved by his daughter, Clarissa, who married into the Fralick family and settled in ~~Ohio~~ Illinois
3. Eleanor, who married George Lane, who became a Judge in Pr. Edw. County.
4. Benjamin Conger, who removed to the Port Hope District.
5. Hazelton Spencer, who became a medical doctor, and practiced in Lyn, Ontario.

As with any early family in our area, his descendants are scattered across Ontario, Ohio, Oregon, with two lines in Idaho.

B. Jemima, the elder daughter, was born about 1762, and while living in Oswego, in 1782, married Lieut. Oliver Church, of the 2nd Batt. K. R. R. N. Y. Her name is found in the census of 1783 of Fort Frontenac, with her daughter, as well as her sister, Margaret, aged twelve years. The Church family settled on the Front, about two and a half miles west of Bath. Their children were:



THE RICHARDS FAMILY OF THE BAY OF QUINTE.

1. Elizabeth.
2. Mary married 30th April, 1807, William Thatford Pruyn of South Fredericksburgh.
3. John of Fredericksburgh.
4. Eleanor, baptized 26 Dec., 1789.
5. William of Fredericksburgh.
7. Malachi, born in 1788, and buried in the following winter.

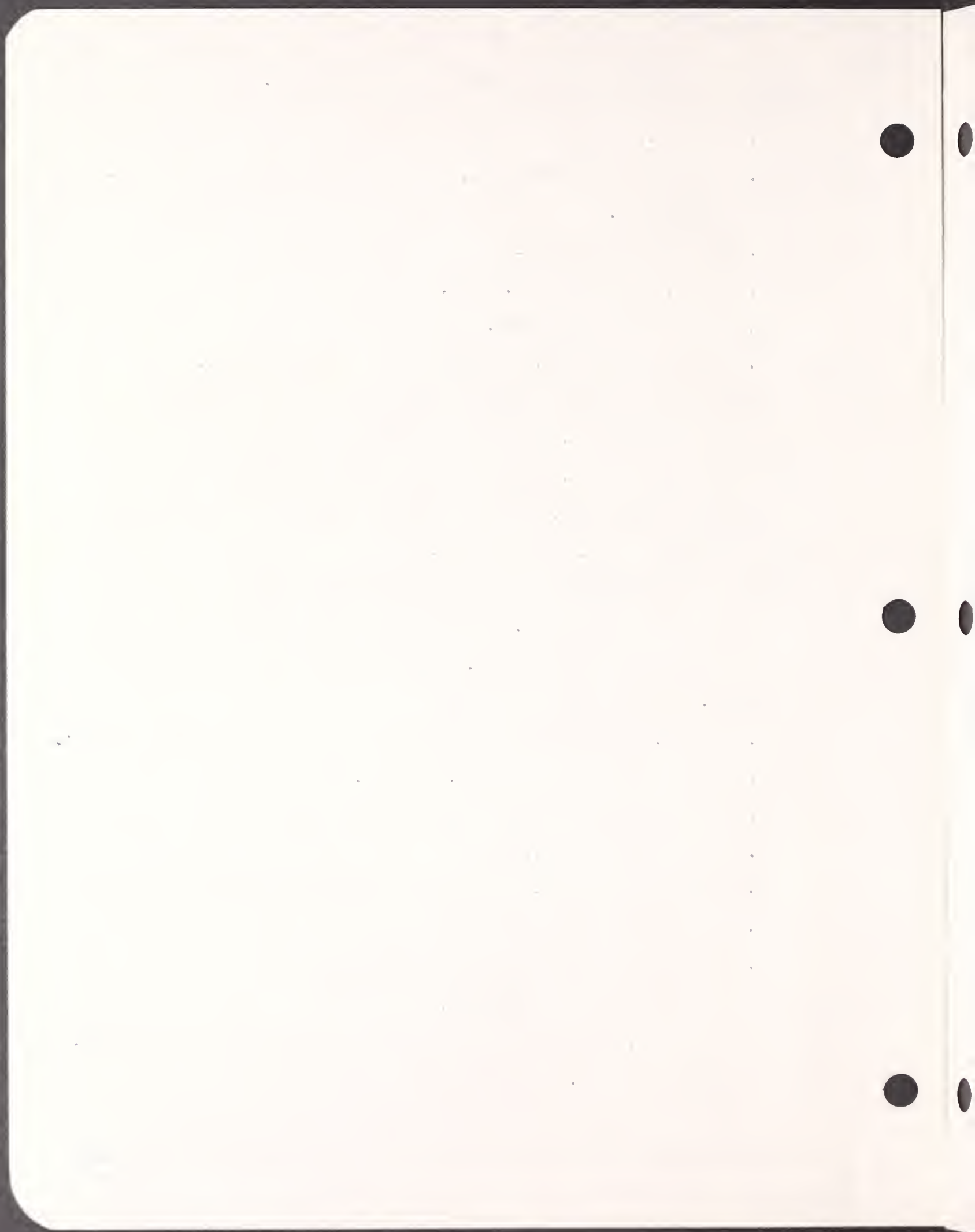
Most of these children removed to Prince Edward County, where their descendants still flourish. However, a few branches still reside on the north shore of the Bay of Quinte. One branch aided in founding Dresden, Ont. Others are scattered the continent. It should be noted that three are members of the local branch of the U. E. L. Association.

C. John, Junior, born about 1775 in Fort Hunter, settled early on Amherst

Island. He married, 26 Jan., 1795, Jane, daughter of Lieut. John Howard of the 2nd Battalion of K. R. R. N. Y., who was also a settler on the Island. Their children were:

1. John, Jr., baptized 7th Nov., 1811, married a Miss Quintell, or Cantell.
2. Call, a daughter, married a Mr. McKenzie.
3. Elizabeth, baptized Feb., 1796, married John R. Bleeker of Trenton.
4. Ellen baptized 23 Feb., 1799, married William Bleeker of Trenton.
5. Mary, baptized 22 Feb., 1802, married John Nugent, merchant of Bath.
6. Jane, baptized 29 Sep., 1805, married Joseph Dennee, of the Island.
7. Rachel, baptized 31 Jan., 1808.
8. Margaret, baptized 28 Feb., 1798.

These children, except for the two daughters who married Bleekers, married and remained on the Island. Their descendants are to be found in prominent Island families, Dennee, McKenzie, Brown, Welbanks, Hogeboom, to name a few. But several families on the North Shore of the Bay carry the Miami blood, such



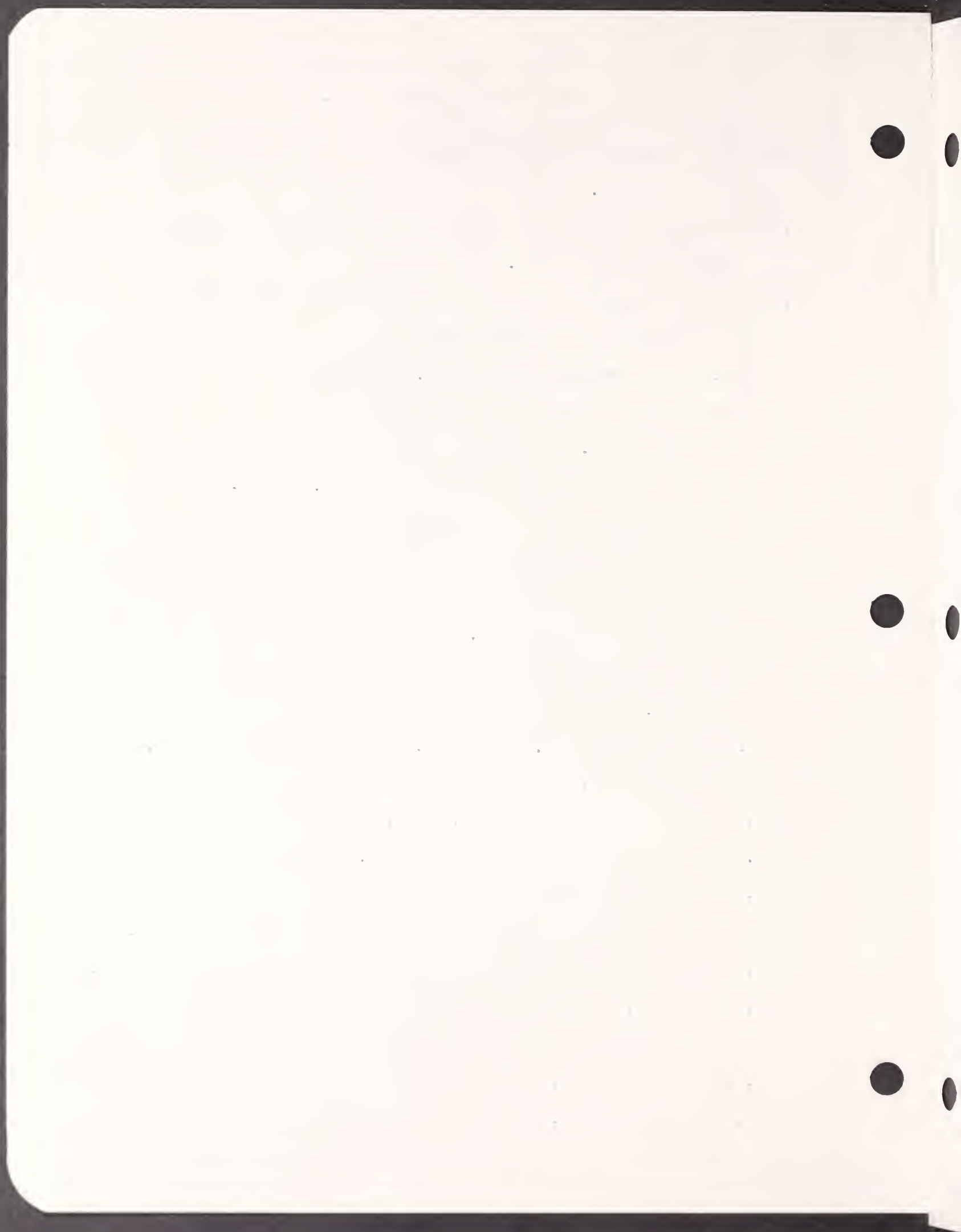
THE RICHARD FAMILY OF THE BAY OF QUINTE.

Davy, Nugent, Cuthill, Van Koughnett, Bristol, Huffman, Graham, Birrell, Sills, Hurst, and many others.

D. Daniel, the younger son, apparently did not marry, although he resided all his life on the Island.

E. Margaret, the youngest child, was born at Fort Hunter about 1771, as she was recorded as twelve years of age in the census of Fort Frontenac in 1783. She had accompanied her sister, Jemima, when the Fort was rebuilt to accommodate the refugee Loyalists on their arrival for settlement in the spring of 1784. She remained there, and in 1788, when seventeen, she married Lieut. Hazelton Spencer of the 2nd K. R. R. N. Y., who became the commandant of the renewed Fort from 1797 to 1803. He established his home on the Bay Shore, about two miles west of the budding village of Conway. He was appointed Lieutenant of Lenox County, and also served in the first Parliament of Ontario, in 1792. He died in Feb., 1812, and was buried on the Bay Shore. Margaret survived for several years, and not long after her husband. Their known children were:

1. Benjamin Conger, bpt. 5 Apr., 1789. He died in Brighton, 14 Oct., 1850, aged 62 years.
2. John, of Yonge, a surgeon, bpt. 2 Oct., 1791
3. William Taylor, of Fredericksburgh, bpt. 27 Aug., 1797.
4. Hazelton, bpt. 25 April, 1802.
5. Margaret, bpt. 23 March, 1800, married George Conger of Hallowell.
6. Juliana, bpt. 20 May, 1804, married William Sloan of Fredericksburgh.
7. Daniel B. A., bpt. 15 June, 1806.
8. Cecilia, bpt. 29 Sept., 1811.
9. Augustus of Cramahe.
10. Richard of Cramahe.



THE RICHARD FAMILY OF THE BAY OF QUINTE.

With these notes, I end my responsibility to you. ^{of descent} Proof from one or more of these many branches of this remarkable family is your responsibility. I believe I have done my share by adding much to Grandfather's Tale. Together, we have supplied you with a remarkable ancestral line. I sincerely hope that you enjoy the result of our labors,---Grandfather John Church Richard, myself, and you, if you are interested in proving your descent from the Welsh guard in the Palace of Henry IV., King of France. If I can be of help, please let me know.

100 copies

